strange indeed, if by the word *death* he underſtood either eternal life in miſery, or a neceſſity of continuing in sin. The ſenſe therefore of the threatening, ſay they, is this ; “ I have formed thee of the duſt of the ground, and breathed into thy noſtrils the breath of life ; and thus thou art be­come a living soul. But if thou eatest of the fruit of the tree of knowledge of good and evil, thou ſhalt ceaſe to be a living ſoul ; for I will take from thee the breath of life, and thou ſhalt return to the duſt of which thou wast formed.”

Thus far the Arminians of the preſent day @@(Q) are agreed in oppoſing the doctrine of the rigid Calviniſts, and in ſtating their own notions of the conſequences of Adam’s fall ; but from that event their adverſaries deduce one conſequence, which ſome of them admit and others deny. It is ſaid, that though we cannot possibly be partakers in Adam’s guilt, we yet derive from him a moral mint and infection, by which we have a natural propensity to sin ; that having lost the image of God, in which he was created, Adam begat ſons in his own image ; and in one word, that the ſenſual appetites of human nature were inflamed, and its moral and intellectual powers greatly weakened by the eating of the forbidden fruit. The heathens themſelves ac­knowledged and lamented this depravity, though they were ignorant of the ſource from which it ſprung. The ſcriptures assert it, affirming that no man can be born pure and clean ; that whatever is born of the fleſh, or comes into the world by ordinary generation, is fleſh, carnal and corrupt; that the imagination of the thoughts of man’s heart is only evil continually; that the heart is deceitful above all things and deſperately wicked ; and that out of it proceeds all that is vile and ſinful @@\*.

This depravity of human nature, thus clearly deducible from ſcripture, and confirmed by the teſtimony of ages, an ingenious writer of the moderate Arminian ſchool under­takes to illuſtrate upon the principles of natural knowledge. “ We know (ſays he@@\*), that there are ſeveral fruits in ſeveral parts of the world of ſo noxious a nature as to deſtroy the beſt human conſtitution upon earth. We alſo know that there are ſome fruits in the world which inflame the blood into fevers and frenzies ; and we are told that the Indians are acquainted with a certain juice, which immediately turns the perſon who drinks it into an idiot, leaving him at the ſame time in the enjoyment of his health and all the powers of this body. Now I aſk, Whether it is not poſſible, nay whether it is not rational, to believe, that the ſame fruit, which, in the preſent infirmity of nature, would utterly deſtroy the human conſtitution, might, in its higheſt perfection, at leaſt diſturb, impair, and diſeaſe it ? and whether the ſame fruit, which would now in­flame any man living into a fever or a frenzy, might not in­flame Adam into a turbulence and irregularity of paſſion and appetite ? and whether the ſame fluids, which inflame the blood into irregularity of paſſion and appetite, may not naturally produce infection and impair the conſtitution? That the forbidden fruit had the effect to produce irregula­rity of appetite, appears as from other proofs, ſo I think fully and clearly from the covering which Adam and Eve made uſe of ſoon after their offence ; for there is no imagin­able reaſon for that covering but one, and that one sufficiently demonſtrates, that irregularity and violence of appetite, in­dependent of the dominion of reaſon, was the effect of their offence. But the fruit which inflamed the ſenſual appetite might likewiſe debase their rational powers ; for I aſk, whether the ſame juice, which now affects the brain of an ordinary man ſo as to make him an idiot, might not affect the brain of Adam ſo as to bring his underſtanding down to the preſent ſtandard of ordinary men ? And if this be poſſible, and not abſurd to be ſuppoſed, it is evident that the ſubſequent ignorance and corruption of human nature may be clearly accounted for upon theſe ſuppoſitions ; nay, I had almoſt ſaid upon any one of them. For it is univerſally known, that the infections and infirmities of the father affect the children yet in his loins ; and if the mother be equally infected, muſt, unleſs removed by proper remedies, affect their poſterity to the end of the world, or at leaſt till the race become extinct. Therefore why all mankind might not by their first father’s sin be reduced to the ſame condition of infirmity and corruption with himſelf, eſpecially when the mother was equally infirm and infected, I believe no man any way ſkilled in the knowledge of nature will ſo much as pretend to ſay.”

This account of the corruption of human nature ſeems to be generally adopted by moderate divines, as well among the Calviniſts as among the Arminians ; but by the high-fliers in both ſchools it is rejected, upon different principles in­deed, with great indignation. The zealous Calviniſt con­tends, that this hereditary corruption is not to be accounted for or attempted to be explained by any principle of phyſical ſcience, ſince it is part of that puniſhment which was inflicted on the race for their original sin. If we were not partakers of Adam’s guilt, ſay they, we ſhould not have been partakers of his corruption. The one is previous to the other, and the foundation of it. The depravity of hu­man nature is a puniſhment for sin ; and ſo it was threaten­ed to Adam, and came upon him as ſuch, and ſo to all his poſterity, by the *ordination* and *appointment of God* ; for which there can be no other foundation but the imputation of Adam’s diſobedience to them, nor can any thing else vindicate the righteouſneſs of God. For if the law of na-

@@@[m]\* Job xiv., 4. John iii., 6. Rom. iii., 9. Gen. vi., 5. Jer. xvii., 9. Mar. xv. 19.

@@@[m]\* Delaney's Revelation examined with candour, Dissert. 1. and 7.

@@@(q) We ſay the Arminians of the *preſent day;* becauſe in the beginning of this century many of them having imbibed the ſcholaſtic notion of the *natural* and *eſſential* immortality of the ſoul, ſeem to have been at a loſs to conceive how it was to have been diſpoſed of, had there been no redemption from Adam’s curse. They were perſuaded, that for his fin the ſouls of his poſterity did not deserve eternal puniſhment ; and as eternal *liſe* is everywhere in the New Teſtament repreſented as the gift of God through Jeſus Chriſt, they thus expressed themſelves concerning the death incurred by the fall of Adam. “ It is well to be obſerved, that the *death* wherewith God threatened man as his punishment if he broke the covenant, is not in reaſon to be understood of *eternal death,* any farther than as by eternal death may be signified only the *eternal separation* of the s*oul from the body,* and also the *eternal excluſion* of the *ſoul from God,* or *heavenly bleſs.”* That the death threatened implied the annihilation of the ſoul, ſeems never to have occurred to them, though the apoſtle expreſsly ſays, that it there be no reſurrection, “ then they who are fallen asleep in Chriſt are periſhed, απωλοντο “are lost.” They ſuppoſed that the sin of Adam would have ſeparated the ſoul from the body; and excluded the former both from heaven and from hell ; but what would have become of it in that ſtate of excluſion,· both from future hap­pineſs and future miſery, we do not remember at preſent that any one of them has . hazarded a conjecture. See *Dr Wells's Help for the Right Understanding of the Several Divine Laws and Covenants;* and bishop Bull’s *Harmonica Apostolica,* with its ſeveral defences.